

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 1, 1899.

NEW SERIES, VOL. 1, No. 28

Both the Editor and Business Manager of THE BAPTIST acknowledge an invitation to attend the Commencement exercises of Hillman College, Clinton, Mississippi, from June the 11th to 14th, proximo.

We accept the invitation, and will govern ourselves accordingly.

Great interest is manifested at Rome as to who will succeed Leo xiii., as the old man is very feeble, and will soon pass away. It has been determined that no Cardinal who is not an Italian will be allowed to occupy the Vatican. So this narrows the field, and Cardinal Gibbons has no chance.

A congress of two thousand eminent physicians is now in session in Berlin, Germany, considering the subject of tuberculosis. It is ascertained now that the disease is not hereditary, but infectious, and by proper sanitary precautions can be prevented, and they believe they will soon solve the problem of its cure.

"Mr. Oscar T. Crosby, the accomplished electrician, who resigned from the Topographical Engineer Corps of the United States army a few years ago to devote himself to electrical engineering, was on Thursday last elected Secretary and Treasurer of the National Electric Light Association, at its meeting in New York City. Mr. Samuel T. Carnes of Memphis, was elected President. Mr. Crosby, who is a native of Mississippi, is one of the most brilliant young men ever graduated from West Point."

The above from the Commercial will be read with interest. Mississippi can well afford to be proud of her sons.

Mexico, Mo., May 28.—Rev. Dr. J. P. Green, president of William Jewell College, recently elected president of the Southern Baptist Theological Seminary, at Louisville, to succeed Dr. Whitsitt, preached the baccalaureate sermon at Hardin College here today. Introducing Dr. Green, Rev. Mr. Pittman, of the Mexico Baptist church intimated very strongly that Dr.

Green would not accept the presidency of the Louisville seminary, and asked the immense audience present to pray that he might decide right.—Times Democrat.

It is worthy of remark that this intimation that Dr. Greene might not accept the Presidency of the Seminary, was not made by Dr. Greene himself, but by Dr. Pittman. Of course Dr. Greene wants to do right, but if the voice of the people is the voice of God, the way is clear.

We have heard but just one expression from all sources, and that is, that Dr. J. P. Greene is the one man, upon whom all are agreed, and the one under God who can lead the Seminary on to glorious success.

## The Trip to Louisville

The party to the Convention via the Queen & Crescent and Southern had a most delightful trip. One of the most magnificent and thoroughly equipped lavatory coaches of the Southern Railway was side-tracked at Jackson. (also one at Winona) according to arrangement, and was under our control through to Louisville and would have returned with us had we returned in a body. The record of this line for looking after the comfort and convenience of its passengers, and for keeping its promises, was fully sustained in the splendid service given us on this trip. Mr. Reuben M. Ellis, the affable Traveling Passenger Agent of the Alabama Great Southern, accompanied us from Jackson to Louisville and placed the party under lasting obligations to him for his untiring interest in their welfare. We are also grateful to Mr. C. E. Jackson of the Southern, and Mr. Bond, ticket agent of the Alabama & Vicksburg, for services rendered.

W. F. YARBOROUGH.

How dangerous for a man of reputation to get in the hands of the ordinary newspaper reporter! This fact is illustrated in The Examiner for May 25th. T. O. C., in writing about the report on the negro question at the Southern Baptist Convention, and complimenting what the brethren had to

say, mentions Dr. Pace, Dr. Bealer, Dr. Parish, then he says, "and Dr. R. A. Venable, formerly a professor in a negro college." He seems to go out of his way to mention this fact—which is not a fact—as particularly complimentary to Dr. Venable. To a man who was President of Mississippi College for years to be set down simply as "a professor in a negro college" is to rob fame of its glory.

## A Burning Question.

Who shall hold our public offices? You may say that is a question that does not concern a religious paper, but it does. Religious men pay by far the greater portion of the taxes, and it is abominable for our State to be dominated by a whisky ring.

We express no preference in party politics. What we want is good men for office, and if the good men all over the State are aroused to the importance of this question, they will be able to override whisky rings, and elect good men for office.

As a matter of fact the Democratic party is absolutely in power in Mississippi, and they have enough good men in their ranks to give us good officials.

The primary election, however, is the election in fact, and whoever is nominated by that election will be our officers.

Now, in this connection, a curious fact is, The Jackson whisky ring proposes to run the politics of the State. They are the shrewdest manipulators to be found anywhere. The State law is rigid in its test of electors. Judging by the recent whisky petition, more than half of the registered whisky men are disfranchised, and yet, under the manipulations of the leaders, disfranchised whisky men will go into the primary election, and determine who shall be our officers. This is not right, and we appeal to good men to rise up in their strength and break this ring into smithereens.

We commend the following from the Picayune, of the 28th inst.

"Just think of it," says the Crystal Springs Meteor, "of the 1500 registered voters signing the Hinds

county whisky petition, but 685 were qualified electors."

"But—just think of it—all these men, under the order of the county Democratic executive committee, which said committee declined to rescind its order when its attention was called thereto by Judge Brame chairman of the executive committee of the law and order league, to prosecute blind tigers, can vote in the primaries; they can vote for United States senator, for delegates to the state convention, in defiance of the order of the state Democratic executive committee that none but qualified electors should participate in the selection of delegates and for legislative and county officers, clear on down to beat officers including justices of the peace and constables. Just think of it, sure enough, taxpayers of Mississippi."

## To Subscribers.

Lay your paper down on the table before you with the first page turned upwards. Looking at the upper right-hand corner, you see on the margin your name. To the right of your name you see some figures. These designate the time to which you are paid. Examples:

John Pollard, Nov. 16, '98, means that John Pollard has paid to Nov. 16, '98.

John Pollard, Jan. 1, 19, means that John Pollard is paid to Jan. 1, 1900.

If your time is out, or nearly so, please remit and have your figures moved up. If your dates are not changed within two weeks after you remit, notify us.

## Married.

At the residence of Mr. J. N. Sweraengen's, in Tillatoba, Miss., May 25th, 1899, by the writer, Mr. John J. Horton to Miss Stella Duke, both of Seobey, Miss. Mr. Horton is a stiring business and clever young man and was wise in his selection, and fortunate in winning Miss Stella for a companion. May the Lord bless and lead them in the way of peace and happiness.

J. W. JONES.

Tellatoba, Miss.

A positive case of yellow fever has been reported in New Orleans.



## Our Pulpit.

## Coffin In Egypt.

BY ALEXANDER MACLAREN, D. D.  
 "Thou shalt be buried in Egypt."—Gen. 1:26

So comes the book of Genesis. All its recorded dealings of God with Israel, and all the promises and the glories of the patriarchal line, end with "a coffin in Egypt." Such a conclusion is the more striking when we remember that a space of three hundred years intervenes between the last events in Genesis and the first in Exodus, or almost as long a time as parts the Old Testament from the New. And, during all that period, Israel was left with a mummy and a hope. The elaborately embalmed body of Joseph lay in its gilded and pictured case somewhere in Goshen, and was no doubt in the care of the Israelites, as is plain from the fact that they carried it with them at the exodus. For three centuries that silent "coffin in Egypt" preached its impressive messages. What did it say? It spoke, no doubt, to ears often deaf, but still some faint whispers of its speechless testimony would sound in some hearts, and help to keep vivid some hope.

First, it was a silent reminder of mortality. Egyptian consciousness was much occupied with death. The land was peopled with tombs. But the corpse of Joseph was perhaps not laid in one of these, but remained housed somewhere in sight as it were of all Israel. Many a passer-by would pause for a moment, and think that here was the end of dignity second only to Pharaoh's. To this had come that strong brood, that true heart. Israel's pride and protection was shut up in that wooden case.

"The glories of our birth and state  
 Are shadows, not substantial things;  
 There is an armour against fate  
 Death lays his icy hand on kings."

Yes, but let us remember that while that silent sarcophagus enforced the old, old lesson to the successive generations that looked on it and little needed its stern, sad teaching of mortality, it had other brighter truths to tell. For the shrivelled, colorless lips that lay in it, covered with many a fold of linen, had set as their last utterance, "I die, but God will surely visit you." No man is necessary. Israel can survive the death of the strongest and wisest. God lives, though a hundred Josephs die. It is pure gain to lose human helpers, if thereby we become more fully conscious of our need of a Divine

arm and heart, and more truly feel that we have these for our all-sufficient stay. Blessed is the fleeting of all that can pass, if its withdrawal lets the calm light of the Eternal, which cannot pass, stream in uninterrupted on us! When the leaves fall, we see more clearly the rock which their short-lived greenness in its pride veiled. When the many-hued and ever shifting clouds are swept out of the sky by the wind, the sun that lent them all their color shines the more brightly. The message of every death-bed and grave is meant to be, "This and that man dies, but God lives." The last result of our contemplation of mortality, as affecting our dearest and most needful ones, and as sure to include ourselves in its far-reaching, close-woven net, ought to be to drive us to God's breast, that there we may find a Friend who does not pass, and may dwell in "the land of the living," on whose soil the foot of all-conquering Death dare never tread.

Nor are these thoughts all the message of that "coffin in Egypt." In the first verses of the next book that of Exodus, there is a remarkable juxtaposition of ideas, when we read that "Joseph died, and all his brethren, and all that generation." But was that the end of Israel? By no means, for the narrative goes on immediately to say—linking the two things together by a simple "and"—that "the children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty."

So life springs side by side with death. There are cradles as well as graves.

"The individual withers  
 And the race is more and more."

Leaves drop and new leaves come. The April days are not darkened, and the tender green of the fresh leaf-buds is all the more vigorous and luxuriant because it is fed from the decaying leaves that litter the roots of the long-lived oak. Thus through the ages the pathetic alternation goes on. Penelope's web is ever being woven and run down and reweaved again. Joseph dies, Israel grows. Let us not take half views, nor either fix our thoughts on the universal law of dissolution and decay nor on the other side of the process—the universal emergency of life from death, reconstruction from dissolution. In our individual experience and on the wider field of the world's history the same large law is at work, which is expressed in the simplest terms by these old words, "Joseph died, and all his brethren, and all that generation—and the children of Israel were

fruitful and increased abundantly." So the wholesome lesson of mortality is stripped of much of its sadness, and retains all its pathos, solemnity, and power to purify the heart. Again, that "coffin in Egypt" was a Herald of Hope. The reason for Joseph's dying in junction that his body should be preserved after the Egyptian fashion, and laid where it could be lifted and carried away, when the long expected deliverance was effected, was the dying patriarch's firm confidence that, though he died, he had still somehow a share in God's faithful promise. We do not know the precise shape which his thought of that share took. It may have been merely the natural sentiment which desires that the unconscious frame shall moulder quietly beside the mouldering forms which once held our dear ones. This naturalized Egyptian did his work manfully in the land of his adoption, and flung himself eagerly into its interests, but his heart turned to the cave at Machpelah; and, though he lived in Egypt, he could not bear to think of lying there forever when dead, especially of being left there alone. There may have been some trace in his wish of the peculiar Egyptian belief that the preservation of the body contributed in some way to the continuance of personal life; and that a certain shadowy self hovered about the spot where the mummy was laid. Our knowledge of the large place filled by a doctrine of a future life in Egyptian thought makes it most probable that Joseph had at least some forecast of that hope of immortality which seems to us to be inseparable from the consciousness of present communion with God.

But, in any case, Israel had charge of that coffin because the dead man that lay in it had, on the very edge of the gulf of death, believed that he had still a portion in Israel's hope, and that, when he had taken the plunge into the great darkness, he had not sunk below the reach of God's power to give him personal fulfillment of his yet unfulfilled promise. His dying command was the expression of his unshaken faith that, though he was dead, God would visit him with his salvation, and give him to see the prosperity of His chosen, that he might rejoice in the gladness of the nation, and glory with His inheritance. He had lived, trusting in God's bare promise, and as he lived, he died. The Epistle to the Hebrews lays hold of the true motive-power in the incident, it points to Joseph's dying "commandment concerning his bones" as a noble instance of Faith.

Thus, through slow creeping centuries, this silent preacher said—"Hope on, though the vision tarry; wait for it, for it will surely come. God is faithful, and will perform His word." There was much to make hope faint. To bring Israel out of Canaan seemed a strange way of investing it with the possession of Canaan. As the tardy years trickled away, drop by drop, and the promise seemed no nearer fulfillment, some film of doubt must have crept over Hope's bright eyes. When new dynasties reigned, and Israel slowly sank into the state of bondage, it must have been still harder to believe that the shortest road to the inheritance was round by Goshen. But through all the darkening course of Israel in those sad centuries, there stood the "coffin," the token of a triumphant faith which had leaped over the barrier of death as a trifle, and grasped as real the good which lay beyond that frowning wall. We have a better Herald of Hope than a mummy-case and a pyramid built round it. We have an empty grave and an occupied Throne, by which to nourish our confidence in Immortality and our estimate of the insignificance of death. Our Joseph does not say, "I die, but God will surely visit you," but He gives us the wonderful assurance of identification with Himself, and consequent participations in His glory—"Because I live, ye shall live also." Therefore our hope should be as much brighter and more confirmed than this ancient one was as that on which it is based is better and more joyous. But, alas, there is no invariable proportion between food supplied and strength derived. An orchid can fling out gorgeous blooms, though it grows on a piece of dry wood, and plants set in rich soil often show poor flowers. Our hope will be worthy of its foundation, only on condition of our habitually reflecting on the firmness of that foundation and cultivating familiarity with the things hoped for.

There are many ways in which the Apostles great saying that "we are saved by hope" approves itself as true. Whatever leads us to grasp the future rather than the present, even if it is but an earthly future, and to live by hope rather than by fruition, even if it is but a short-reaching hope, lifts us in the scale of being, ennobles, dignifies, and in some respects purifies us. Even men whose expectations have not wing-power enough to cross the dreadful ravine of Death, are elevated in the degree in which they work towards a distant goal. Short-sighted hopes are better than

blind absorption in the present. Whatever puts the centre of gravity of our lives in the future is a gain, and most of all is that hope blessed, which bids us look forward to an eternal sitting with Jesus at the right hand of God.

If such hope has any solidity in it, it will certainly detach us from the order of things in which we dwell. The world is always tempting us "to forget the imperial palace" whither we go. The Israelites must have been awayed by many inducements to settle down for good and all in the low levels of fertile Goshen, and to think themselves better off there than if going out on a perilous enterprise, to win no richer pastures than they already possessed. In fact, when the deliverance came, it was not particularly welcome, even though oppression was embittering the people's lives. But, when hope had died down in them, and desire had become languid, and ignoble contentment with their flocks and herds had dulled their spirits, Joseph's silent coffin must have pealed in their ears—"This is not your rest; arise and claim your inheritance." In like manner, the pressure of the apparently solid realities of today, the growth of the "scientific" temper of mind which confines knowledge to physical facts, the drift of tendency among religious people to regard Christianity mainly in its aspect of dealing with social questions and bringing present good, powerfully reinforce our natural sluggishness of Hope, and have brought it about that the average Christian of this day has less of his thoughts directed to the future life than his predecessors had, or than it is good for him to have.

Among the many truths which almost need to be re-discovered by their professed believers, that of the rest that remains for the people of God is one. For the test of believing a truth is its influence on conduct; and no one can affirm that the conduct of the average Christian of our times bears marks of being deeply influenced by that Future, or by the hope of winning it. Does he live as if he felt that he was an alien among the material things surrounding him? Does it look as if his true affinities were beyond the grave and above the stars? If we did thus feel, not at rare intervals, when "in seasons of calm weather, our souls have sight of that immortal sea," which lies glassy before the throne, and on whose banks the minstrels stand singing the song of Moses and of the Lamb, but habitually and with a vivid realization, which makes

the things hoped for more solid than what we touch and handle, our lives would be far other than they are.

## Mississippi Baptist State Convention.

Committee on entertainment met at 8 o'clock a. m., May 22nd, 1899, when the following was ordered printed in THE BAPTIST, at Jackson, Miss., and the Mississippi Baptist to copy.

1st. That the committee are now ready to receive names of delegates to Mississippi Baptist State Convention to be held with Aberdeen Baptist church, Aberdeen, Miss., July 5th to 10th, 1899.

2d. That regular authorized delegates only, will be entertained. And only those who notify the committee according to advertisement, this includes duly accredited delegates to the Ladies meetings.

3d. Entertainment promised only from 5th to 10th of July.

4th. No assignments promised later than the first of July.

5th. Reduced rates at Hotels and Boarding Houses will be advertised later for the accommodation of any wishing to attend who are not delegates.

Delegates having been assigned and afterward find they cannot attend, will confer a great favor by promptly notifying the committee. All communications to be addressed to,

A. J. BROWN,  
 Sec'y. of Committee,  
 Aberdeen, Miss.

May 25 51

## United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSEY,  
 G. P. A., Mobile, Ala.

July 5

"The Lord is my shepherd, I shall not want."

## The Great Queen's Eighty Years.

Victoria, Queen of the United Kingdom of Great Britain and Ireland, Empress of India and monarch of a colonial domain which extends into both hemispheres and into every zone and continent upon the earth's surface, attains her eightieth year, having been born May 24th, 1819, and succeeded to the throne of her uncle, William IV, on the 20th of June, 1837.

To this remarkable woman it has been given to reign through sixty-two years over one of the greatest nations upon the planet in the most progressive and enlightened era in the history of the human race. In her lifetime the entire development of railways has occurred, and all the manifold economic uses of electricity have been discovered and brought into everyday employment, while in her forty-four years all practical science has made more advancement than in all the other sixty centuries, more or less, of recorded time; while English literature, save in the reign of Elizabeth, has never shown more brilliant and distinguished names. Victoria, although eminently devoted to peace, has seen her victorious arms carried into many strange and far-off lands, and their people added to the numbers of her subjects.

Victoria has outlived all the monarchs who were her contemporaries when she ascended the throne, and all who began to reign between that year and 1848. Of those whose reigns began later, she has outlived sixteen. She has been contemporary with five sovereigns of Prussia, four each of Russia, Denmark, Spain and Portugal, three each of Sweden and Holland, and two each of Austria and Belgium.

Martin Van Buren was President of the United States when Victoria became Queen. She has outlived Van Buren some thirty-seven years and has maintained relations with sixteen of his successors, viz:

Fillmore, Harrison, Tyler, Polk, Taylor, Pierce, Buchanan, Lincoln, Johnson, Grant, Hayes, Garfield, Arthur, Cleveland, Harrison, and McKinley. Of all these Presidents of the United States, Victoria has met but one, Grant, and she has seen the deaths of all of them, except Cleveland, Harrison and McKinley.

Notwithstanding her long reign under the burden of an empire extending over so vast an expanse of the earth's surface, and peopled by so many hundreds of millions of the various races of men, the ven-

erable Queen still retains in a remarkable degree her will power and intelligence, and her health. She may still hope for a longer lease of life, in which it is hoped she may be able worthily to reign, and which may she truly enjoy and use for the good of her people.

—Ex.

## Why Is It?

"Oh, can you answer, stranger,  
 And tell the reason why,  
 The worthless pass through danger,  
 When the useful often die?  
 Why yonder drunkard reeling  
 Along the crowded street,  
 Devoid of hope or feeling,  
 Death's reaper cannot meet?  
 "Why is it, stranger, tell me,  
 Death loves a shivering mark,  
 When he could just as well be  
 Extinguishing the spark  
 That burns within some creature  
 Whose lives with evils teem,  
 Engraved upon whose features  
 The brand of Cain is seen?  
 "Why does death seek the bowers  
 Where choicest blossoms grow,  
 And pluck from thence the flowers  
 That do most beauty show?  
 Is it that his dread portals  
 More cheerful may appear?  
 That we poor, trembling mortals  
 In passing may not fear?  
 "Why are young men taken,  
 The aged left behind?  
 Some weary and forsaken,  
 Some wretched, halt, and blind?  
 Why should our young men perish  
 Ere they have reached their prime?  
 Why those whom most we cherish,  
 To whom we most incline?  
 "Our hearts are filled with sorrow,  
 Our eyes o'erflow with tears,  
 As we think that each tomorrow  
 Will blend into the years,  
 And yet the well-loved faces  
 That did our presence cheer,  
 Within their wonted places  
 Will never reappear!  
 "Ah! often have I pondered,  
 And asked the questions o'er,  
 Until in thought I've wandered  
 To the Galilean shore,  
 And then the lesson taught us,  
 "Submission to God's will,"  
 Comes wafted o'er the water,  
 And I listen, and am still."

W. W. McWHAN.

—In Farm and Fireside.

If "Out of Sorts", Cross and Peevish, take Dr. M. A. Simmons' Liver Medicine. Cheerfulness will return and life acquires new zest.

## Annual Meeting South-Eastern Tariff Association.

Old Point Comfort, Va.,  
 May 24, '99.

For above meeting Queen and Crescent Route will sell on May 20, 21, 22, and 23, round trip tickets to Old Point Comfort, Virginia at rate of one first-class limited fare for the round trip, final limit fifteen days from date of sale.

GEO. H. SMITH, G. P. A.  
 R. W. BONDS, Ticket Agent.  
 New Orleans, La.



## Little Folks.

Bywy, Miss., 5, 23, '99.

Dear Bro. Seacy:

I send ten cents for Cuban Missions. My little brother will send some more before long.

Brother Stranburg is pastor of our church. I like to hear him preach.

Grandma, who lives in the Delta, is visiting us. I went to Eupora with Papa to meet her. We were so glad she came. She is going to stay with us a long time.

Your little friend,

SOLON DOBBS.

Dear Dr. Seacy:

I see many little girls names in your paper, that write letters to you, so I will write one too.

I am a little girl six years old. Mamma teaches me at home. I have one sister and brother, both grown, so I am the only little one in our house.

I love to read the little letters in your paper. Mamma takes THE BAPTIST.

I send ten cents for Cuban Missions. Summ, Miss.

VELMA SCOTT.

Grandpa:

I hand you a nickel for the Cuban Mission.

RUBEN LOWREY.

Dear Bro. Seacy:

I will write another letter for the children's corner.

I will answer one of the questions. Baptism by immersion is taught Matt. 28:19, and Acts 8:36-38, John 3:16-18.

Find enclosed ten cents for Cuban Missions.

Your little friend,

ISHAM MCGRAW.

Crystal Springs, Miss., May, 26, '99.

Dear Bro. Seacy:

I am a little girl ten years old. My brother and myself go to Sunday-School every Sunday. Papa is our Superintendent. Rev. W. A. McComb is our pastor. May 23, there were twenty-seven present and absent in my class. My teacher's name is Miss Hattie Murphy.

We had twenty-seven in the Sunday-School last Sunday. All of the pupils promised to bring three more to make out the one hundred next Sunday.

Mamma and Papa take your paper. I read the little folks' page, and like the letters very much. We are so glad to have it, come to us.

I am going to ask a question.

Who were the first two foreign missionaries?

I will close my letter now.

Yours very truly,

SADIE E. RISER.

Monterey, Miss., May 27, '99.

Dear Editor:

As I see so many little boys and girls writing for your paper, I thought I would write too. I am a little girl seven years old, have four sisters and two brothers.

I help my mamma with her little chickens.

Our school closed last week, now I'm going to have a nice time visiting. Am staying with one of my teachers now. In a few weeks I'm going to Clinton to see another one. When I get home from there, Grandma and I are going to the Coast. Don't you know we will have a nice time?

My papa and Grandma both take your paper, and like it so much. I enjoy the little folks' letters. I have one little friend who writes to your paper. I hope she will see my letter.

Wishing you much success, I am

Your little friend,

MAUDE DIDLAK.

## Some Observations Concerning Bro. L. E. Hall's Mystery.

THE BAPTIST of December 21st, 1898, contained an enquiry from Bro. L. E. Hall to the editor, concerning some things said about the coming and going of pastors by churches and individual members thereof. The gracious editor generously referred the whole matter to the writer. The paper was lost and a second copy has just reached me.

1. The reference of this 'mystery' to me suggests the story of the boy who always wanted to borrow his smaller brother's hammer, when he wished to drive a large nail, or crack a hard nut, he saved his own from danger of injury. However, the editor of THE BAPTIST is as welcome to the use of my hammer as any one I know, and here it is, hit or miss the nail sought to be driven.

In the case presented by Bro. Hall it is very probable the Holy Spirit had no part. A good deal of nonsense of which preachers and churches are guilty is unjustly charged up to the Holy Spirit; and it is dangerously near blasphemy.

2. Too much newspaper gush over the new pastor, or new church, is unwise, unsafe and generally hurtful to both. To most people new things seem the best, and are most enjoyed. The girls new beau is the best she ever had, tho' she has had twenty better ones.

As between pastor and church there is too often what is known as "puppy love," among boys and girls. It's chief characteristics are, it is intense, furious, and does not last long. The gushing state is roseate with fancies, and refuses to take note of real facts and conditions.

"Before I married Bettie," said a young man, "I felt like I could eat her up. And before we were married three months I wish I had eat her up, and been done with her. She is awful hateful." The surface view is often misleading, and to predicate too much on it, may result in great embarrassment and serious injury to all parties concerned.

3. A strong, vigorous, spiritual, courageous pastor is a great blessing to a church and community, and he ought to be honored and loved, but he is not the fountain from whom all blessings flow to a church. The church that builds around its pastor will be constantly needing a new pastor. The pastor who allows a church to make a stock-pole of himself will be wanting new fields often, and ought never to find another. He does not represent Christ so much as he does himself. He makes, or permits his church to make himself the center of attraction and affection, which in the end, means ruin to both church and pastor. The Lord is still a jealous God, and will not surrender His rightful throne to any other.

4. God intends that those who preach the Gospel shall live of the Gospel. If for any reason a field does not give a pastor a living, and another, to which he is called, will, surely it will not be thought that the Holy Spirit forbids him taking what the Lord says he is entitled to! If, however, his field gives him a sufficient living, and the cause prospers in his hands, and he abandons it solely for the sake of increased salary, the church to which he goes has made a bad investment, and has "a white elephant," or something worse, on its hands. That church will, most likely, soon want a new pastor.

Lines of duty, obscured by the root of all evil, will make barren any ministry. No matter how eloquent its tongue, nor skillful the methods employed.

5. The fulsome resolutions, concerning a retiring pastor, so frequently adopted by churches, like many things said of him when he is new, do not always represent the truth. Nor do they represent the real sentiment of the church in many cases. It seems to be understood that there are three occasions on which Christians may with propriety depart from the truth; when the new pastor comes, when he leaves, and funerals.

Perhaps as often as otherwise a pastor resigns because a part of the church has made it too uncomfortable for him to remain. Such cases have been heard of more than once. And the very unsanctified saints, who forced the resignation draft, and with due unction and tears, introduce resolutions, the like of which Brother Hall mentions. They are like the girl said of her first glass of soda-water: "It is nothing in the world but sweetened wind, Bill," and impure wind at that.

A preacher and a church ought to know and tell the truth, if anything, whether he has just come, or is going.

Very few people now pay much attention to church resolutions about retiring pastors. The truth ought to be told, else the habit abandoned entirely.

6. There are doubtless cases, where pastors finish the special line of work for which they are best qualified, and the conditions are such as to demand a different order of man. A sensible, conscientious, preacher will most likely see this situation, and be off on his own motion. But if he is blind, and disposed to simply occupy, then he ought to have the proper help to retire, rendered in a Christian spirit, of course.

Some preachers have no more sense than the people they preach to, and need help to do the right thing at the right time. This is a fact, lamentable as it is.

In some clear cases of misfit, a preacher will stay on till he and the church are both well nigh ruined. His terminal facilities are bad.

A man said he set his goat to butting a swinging block one night, and when he went to investigate matters next morning, the block was in splinters, and the entire goat was gone except the tail, which was trying to get to the shattered block.

Any preacher ought to have more sense and discretion than a goat. It seems clear that the Holy Spirit, if permitted to, will indicate when to go, as well as when to come. The wise, safe thing, is to let him lead the church and preacher always.

7. The final observation is this: No pastor, no church, is hurt by a proper statement of appreciation, even in spirit. Many pastors are literally hungry for some expression of approbation to which their merits entitle them. It would not only help them, but would be a blessing to their churches, if they could receive tender words of commendation, like people take salt all through the year. It would make fine seasoning and improve the tone of sermons. It is generally unwise, and a sign of undue weakness to "fish for compliments," however.

A pastor had better continue hungry in silence than to make such an experiment. A Methodist preacher said to a sister, "I have preached here nearly a year, and I have heard no one speak of my work, have you?" "I have," said the sister, "but ought not to tell you." "Tell me," said the preacher, "I am too old to take the big-head."

The sister replied, "I have heard all of them talk about you, and they say you are powerful jealous but monstrous weak." At last accounts that preacher did not have the big-head.

If in all this, Bro. Hall's nail has not been hit try it yourself, Brother Editor.

J. H. GAMBRELL.

## Some Mission Collections.

Some of the collections reported here are often the result of much prayer and work on the part of the pastor, and the letters breathe such a spirit of love and consecration and thankfulness, that one cannot help feeling that our progress and our gifts keep company in the presence of God.

Listen to Johnson as he writes about the offering of \$40.50 at Fifteenth Avenue, Meridian. "We pray God's blessing on this gift that it may be instrumental in saving some soul from death."

Is it not right for the church thus to pray on all its gifts, and would not some who do not enjoy the blessing of giving be made to feel their lack, and join more heartily in this act of worship?

There is a bright-eyed little band of Sunbeams at Eupora, whose hands are extended toward bleeding Cuba, and across the Gulf they signal their salutation of peace and good will, and send \$8.15 to help preach the Gospel there, and to this Brookhaven says amen with \$26.75, and Tupelo catches the refrain at \$13.50.

Well, now here is a singular thing—A brother could not well pay his Jackson church subscription last year, but this year he adds the interest at 8 per cent., and sends the two years subscriptions together. We will gladly say nothing about the interest if a number of overdue subscriptions to same object be forwarded.

The Columbus people are said to

get Missions in their spiritual diet at every meal, and in between times too, and here is the testimony, \$53.35, for their May collection, making since January 1 of this year \$269.50. "Let your light so shine."

Fellowship, Goodman, and McComb City make a trio that aggregates \$45.90, with promise of more.

West Point has a Miller whose grist never failed in the years gone when he fed the sheep at Grenada, and so at the new stand he leads as is his wont, witness \$100.

Along with this comes tidings from W. E. Berry, who speaks for Academy, Shady Grove, and Guyton, with \$27.50.

This letter from Hermanville brings \$15 from two or three, which is but an earnest of what may be expected when the church collection is taken, so says Brother Dudley, whose deep affliction we know of, and whose comfort is in Him who is touched with a feeling of our infirmities, and whose we are, and whom we serve; and for whose sake all these offerings are made.

Give, give, be always giving,  
Who gives not, is not living,  
The more you give  
The more you live.

Give strength, give thought, give deeds,  
Give help,  
Give love, give tears, and give thyself,  
Who gives not is not living,  
The more we give,  
The more we live.

A. V. ROWE.

## The State Mission Interests.

The time is now on us when the mission tide in our State will be for our own State work. It is earnestly hoped that our pastors are planning to link the churches into a large liberality in behalf of this great cause. How happy we felt when the news came that our Foreign Mission Board and our Home Mission Board had closed the year free of debt. Oh! my Brethren and Sisters, why may we not have a similar experience in our State Mission work. Who will not pray for it? Who will not work for it? Remember we meet one week earlier this year and that we only have seven weeks in which to do it. "What thy hands find to do, do it with thy might."

A. V. ROWE.

Camp Creek Baptist church, Corona, Lee county, Miss., will observe its jubilee or fiftieth anniversary, the Fifth Sunday in July. No limit to invitations. Come one, come all.

Committee on program will arrange for the occasion.

Also a Preacher's School has been decided upon. The Tishomingo Association is to be held in Booneville Tuesday, Wednesday and Thursday, after the Third Sunday in July. All coming as students will be welcomed. President W. T. Lowrey has consented to serve the school; probably others.

L. R. BURRESS.

## Obituaries.

Sister P. A. Balch.

Died, at the home of her son, near Glaston, Mississippi, April, 30, 1899, Sister P. A. Balch, aged 78 years.

She was a member at Gillsburg, and was one of the most humble and devout Christians I ever knew.

When living near her church, her contribution to her pastor's salary, was regularly and cheerfully made.

She rests from her labors and enjoys her reward.

T. C. SCHILLING.

Rev. E. P. Douglass.

It is with great sorrow of heart that I learn of the death of my warm personal friend and brother, Rev. E. P. Douglass. Truly a good man is gone. It is hard to give him up, but then it is the Father's will and so we must submit.

Up to two years ago he and I had only a passing acquaintance. It was at Mt. Zion church in Lincoln county, at a meeting in which I was assisting Bro. J. J. Green, that Bro. Douglass and I met and spent several days together. And it was there that I began to learn something of his noble qualities of head and heart.

Our acquaintance soon ripened into a strong friendship, which only grew stronger as time rolled on. It was then that he was engaged in his debate with Mr. Clark, in which discussion Baptist doctrine was ably and successfully defended. He invited me to assist him that year, which I did, and again last summer, and the more I saw and knew of E. P. Douglass, the better I liked him. I loved him for his Christ-like humility and his genuine piety, as well as for his splendid ability. I can see him now as he would sit by the pulpit, his face beaming with interest and his eyes filling with tears as the gospel of the Son of God was preached. And I can still hear him pleading with God for souls. Oh! his pleadings, his humble supplications at a throne of grace, they will not go unanswered.

I visited his home and enjoyed the hospitality of his family. It was a quiet country home, where fruits, melons and other good things were found, the product of the labor of his hands and that of his wife and children. Two of his sons professed religion in those meetings, and may it be God's will to make them shining lights in the cause their father loved so well and to which he gave his life.

As I think of Sister Douglass, my heart is moved with sympathy for her. All these years she has shared in the cares and trials incident to the preacher's life. Many weary days and nights has she spent without him and many a time has she longed and looked for him to come home. But now he waits for her on the other shore. May God's richest blessings rest upon her and the children.

This humble tribute is dedicated to the memory of my friend and yoke-fellow in the Gospel.

T. C. SCHILLING.

Gillsburg, Miss., May 25.

Elijah Putnam Douglass.

"How beautiful it is for man to die Upon the walls of Zion! To be called Like a watchman and weary sentinel To put his armor off and rest—in heaven."

So passed this valiant soldier of the cross Rev. E. P. Douglass—from the scenes of earthly labor, and a siege of four months illness, to the realm of eternal rest.

On May 22, 1899, he closed his earthly pilgrimage of sixty years, six months, and ten days.

He was born in Copiah County, in 1838. When the siege of war came, thirty years ago, he was among the first of Mississippi's sons to go to the front, and where the strife raged fiercest on Virginia's historic fields, he was found facing duty or danger with unflinching courage. He was one of that gallant number that added laurels to the name and fame of the old 12th Mississippi regiment.

The same martial spirit continued to burn in his bosom.

He watched with eager interest the movements of our army and navy in the late conflict with Spain, and was exultant over their splendid successes.

After the Civil strife—December 13, 1866, he was married to Miss Elizabeth Davis, of Copiah County. To this union were born six children. Sister Douglass and four children survive him. This was indeed a pleasant home, situated four miles west of Wesson. The happy memories of thirty years cluster about it. The writer recalls with pleasure several delightful visits to this restful rural home.

In August 1873, Brother Douglass was set apart by ordination to the work of the Gospel ministry. Like Paul, he magnified his office. Like Paul, the doctrines of the Gospel were very precious to him, and like Paul, he fought the good fight, finished the course, and kept faith, and has gone on to receive the laid up crown of righteousness.

He stood for all that was uplifting to humanity. The firm friend of Education, the ardent supporter of prohibition, the earnest and faithful ambassador of the Cross of Christ.

Not like the stream which makes its way through mountain gorges, rushing madly on o'er foaming, roaring rapids, was this life, but like the smooth flowing river that moves placidly, yet grandly onward, gathering depth and volume as it goes out in the ocean of time.

So modest was he that the world was not quick to note his true worth, but looking where Jesus walked, you may see the footprints of E. P. Douglass.

There were many who came to pay the last tribute to this worthy brother. The ministers present were Brethren Boone, Greene, Purser, and Anding. These, with B. T. Hobbs, editor of the Brookhaven Leader, spoke on prominent points in this good man's life.

To the aged father, who next month reaches the 85th milestone in life, we would say, "Your dear boy has honored your name, and the glorious Gospel which you too, have loved to preach." He awaits you on the other shore.

To the surviving wife and dear children, and the brothers and sister we commend the precious promises of our gracious God, who will not leave you comfortless.

"Gone but not lost, who lives sublime can never die."

I. H. ANDING.



## Baptist Directory.

## STATE CONVENTION.

Rev. A. A. Lomax, D. D., President, Hatesville.  
A. E. Longino, Vice-President, Greenville.  
L. F. Rainwater, Vice-President, Sardis.  
Rev. T. J. Bailey, Recording Secretary, Jackson.  
Rev. S. S. Foster, Corresponding Secretary, Jackson.  
Rev. J. J. Miller, Statistical Secretary, Yazoo City.  
W. Ratliff, Treasurer, Raymond.

## CONVENTION BOARD.

Rev. F. Sproles, D. D., President, Vicksburg.  
Rev. J. J. Bailey, Recording Secretary and Treasurer, Jackson.  
Rev. V. Rowe, D. D., Corresponding Secretary, Winona.

Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.  
Rev. F. Sproles, D. D., Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.  
Capt. T. Buck, Vice-President of the Sunday School Board for Mississippi, Jackson, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.  
W. T. Ratliff, Raymond, Pres't.  
Rev. L. Pettigrew, Clinton, Secretary.  
Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

## CENTRAL COMMITTEE.

Mrs. J. W. Bozeman, President, Meridian.  
Mrs. W. R. Woods, Secretary, Meridian.  
MISSISSIPPI BAPTIST PUBLISHING CO.  
—BOARD OF DIRECTORS.

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J. T. Buck, Secretary and Treasurer, Jackson.

Walter Potter, Winona.  
T. J. Bailey, Jackson.  
I. N. Ellis, Hazlehurst.  
L. A. Duncan, Meridian.  
Dr. J. E. Noble, Fannin.

## PREMIUMS.

Until further notice, we offer THE BAPTIST OF THE YEAR and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.  
Also THE BAPTIST and Orphanage Gem for \$2.50 in advance.

J. BAILEY, Bus. Man.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons Liver Medicine.

## Hope For The Country.

We often get discouraged about the future of our great country. Many times it looks as if corruption is everywhere and things are going to the bad in spite of everything. But now and then there is a great awakening among the people, and they shake off the evil and call in the good.

This was never better illustrated than in the city of Mobile. When corrupt men and methods had well nigh wrecked the city, the better element rose in their might and thrust to the front Mr. J. C. Bush as their leader. He was a great business man, noted for many noble traits of character, among them was his piety and devotion to his church. He was triumphantly elected, and the city now has the best government it ever had. It was a triumph for piety and good morals. It showed what the better element can do when they set their heads. In our national affairs we frequently see illustrations of this saving power in the conservative forces.

Right now all is excitement over the alarming growth of trusts. Nothing of the sort was ever seen before. But the people are arousing themselves, and several legislatures have enacted the most drastic laws against them. It may be a bitter fight between combined capital and the people, but the great combines will eventually come down.

The above from the *Alabama Baptist* ought to be read with interest by all our people.

"Good men for office," ought to be our motto everywhere. "When the wicked rule the people mourn."

## Nobles Of The Mystic Shrine, Imperial Council.

BUFFALO, N. Y., JUNE 14TH AND 15TH, 1899.

For the above occasion coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Buffalo, N. Y., and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis June 12th and 13th, limited for return passage to, and including June 17th, 1899.

Any Ticket Agent Mobile and Ohio R. R.

till June 17.

One of God's promises finds unmistakable fulfillment. How often do we see the "light at evening time" reflected in the lives and faces of men and women who have walked with God.—Selected.

## United Society Of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

Any Ticket Agent Mobile and Ohio R. R.

till July 15.

## Rest And Peace.

BY MRS. NELLIE HELEN JEFFERS.

For every wound there is a cure, for every pang a joy, for every heavy-laden heart there are rest and peace.

But how shall we find this rest, this peace—the peace which passeth all understanding? We know that we are creatures of habit, and hence our spiritual life must be a gradual development, even as is our physical life. Why not, then, form habits of soul as well as habits of body? In youth we become accustomed to doing certain things in a certain way, and at a certain time. In advanced life we find these habits, which were slight as a silken thread at first, multiplied and bound together until they become as strong as iron cables. For this reason, I write particularly to the young, because to a man or woman of middle age a change of habit or purpose means the pulling down of the structure which has been the gradual growth of years.

A minister who had for years been engaged in active Christian work became at last restless, nervous, worried about every trifle, until after a time he was unable to sleep. One day, when conversing with a dear friend, the minister said, "I am unhappy, and feel constantly a great load of care. I am continually afraid I may forget something important, and so am in a constant state of unrest." His friend said, "Why don't you rest in the Lord?" The minister looked surprised and then pained, as he said reluctantly, "I had never thought of that." Are there not many Christian people who are failing to make a practical thing of religion?

Rest is not quitting the busy career, Rest is the fitting of self to one's sphere."

Frequently a very little thing will rest us—even a few words fitly spoken. One day, when weary and

discouraged, I heard a sweet childish voice singing the refrain: "Oh, Jesus is a road in a weary land, A shelter in the time of storm."

I lifted my head, smiled and listened. I was rested.—Ex.

Let us now consider what rest really means, so that we may learn to rest. As the little child learns a lesson, let us divest ourselves of every care, every burden, and think only, "I am weak, but He is strong; I can do nothing, He can do all things; I know not the future, but He knows the end from the beginning." O soul, stop trying, stop struggling, and rest—rest in the infinite peace of the Father's boundless love! We are God's little ones in God's world. Let us realize that we are in His presence, and His presence is in us. Then let us lose ourselves in the abundance which is provided for us. He is not afar off, but is nigh to every one of us, and of His fullness we may all receive. Say to every anxious care which presses upon the mind, "Be still, and know that I am God." He is sufficient for every anxious soul. We have naught to fear, for "the earth is the Lord's and the fullness thereof," and he has said, "Cast all thy care upon me;" and again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then let us begin at once to rest, for in so doing we shall add many years to our lives, and be a comfort instead of a sorrow to those about us. Let us have a set time every day, even though but half an hour, in which, alone with God, with bowed head and closed eyes and relaxed muscles, we forget our work, our cares, our pleasures even, and think only of Him. This may at first seem difficult to do, but, under these conditions, you will rest more in ten minutes than you would in one hour of enforced quiet of body and unrest of mind. Try this experiment, busy mothers and care-worn fathers. It cannot fail when faithfully followed. You will gain time in the end, as you will accomplish twice the amount you would by forcing exhausted energies. Rest the mind, and you rest the body. It is not the work that exhausts. Frequently we hear it said, "I could endure the work, were it not for the worry." And we all know full well that

"Rest is not quitting the busy career, Rest is the fitting of self to one's sphere."

Frequently a very little thing will rest us—even a few words fitly spoken. One day, when weary and

discouraged, I heard a sweet childish voice singing the refrain:

"Oh, Jesus is a road in a weary land, A shelter in the time of storm."

I lifted my head, smiled and listened. I was rested.—Ex.

## Growing Old And Keeping Young.

BY REV. THEODORE L. CUYLER, D. D.

Since the time when Cicero wrote his immortal treatise on *Old Age*, innumerable creeds have been written on this venerable topic; but as it is an experimental matter there is always room for another one's experience.

Some people regard old age as a disgrace, and practice cunning devices to conceal it. Their wigs and other similar pretenses wear out and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness.

That old age is an incurable malady is only partially true, for some vigorous persons pass fourscore years without ever having caught it; or they have it so slightly that nobody suspects them. Old is a relative term after all. I have known people who were rather pitifully old at fifty; and when I met that swift-footed Christian, William E. Dodge, Sr., at the age of seventy-five, with the brisk gait of a boy, and with scarcely a gray hair on his head, I said to him, "You are one of the youngest men in New York."

How to keep young—that is the problem; and it is a vitally important problem, for it really means, how to make the most of life and to bring in the largest revenue of service for the Master.

Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five, and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted. On the other hand, one of the most atrocious of crimes is that committed by some parents who not only shorten their own days but make long-life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with, there are several practices and methods to ward off the infirmities of a premature old age.

The first and most important is—to keep the commandments. Our Creator has written certain laws on our mortal bodies, laws as

irrepealable as those written on the stone tables of Sinai; laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws, or even by neglecting them, is an unpardonable sin.

There are suicides in Christian churches—yes, in some Christian pulpits! Rigid care as to digestible diet does not mean fussiness. It means a clear head, clean blood and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating, and no physical exercise are the short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathaniel Emmons, who was vigorous at ninety-five used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it helps—let alone. Willful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. Insomnia is worse than any of the plagues of Egypt; it kills a man or woman by inches. How much sleep is absolutely necessary to bodily vigor must be left to nature; she will tell you if you don't fool with her. "Burning the midnight oil" commonly means burning up life before your time. Morning is the time for work! one hour before noon is worth five after sunset.

When a man who has as much strain on his nervous sensibilities as most ministers have, goes to his bedroom, he should school himself to the habit of dismissing all thought about outside matters. If he has difficulty in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-worked business men and to care-laden wives and housekeepers as it is to ministers or brain-workers in any profession.

That wonderful physical and mental phenomenon of this century, Mr. Gladstone, once told me that he had made it a rule to look every other care outside of his bedroom door. To this excellent habit he attributed his sound sleep; and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one—"when you slape, pay attention to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I owe fifty-three years of steady work without a single Sunday on sick bed.—Standard.

## Married.

At Green's Crossing, eleven miles from Jackson, Miss., at the home of Hon. E. H. Green, on May 18th, 1899, Mr. W. L. Bowers and Miss Cornelia B. Green, Z. T. Leavelle officiating. The happy couple left immediately after the ceremony for their future home in Chattanooga, Tenn.

The *San Antonio Baptist* sends out this clarion note of encouragement: "We believe that our Texas troubles are over, and we are more thoroughly united now than for many years." It is even so, and the work that has hitherto been done by Texas Baptists is but an earnest of the great things to come. We ought to take the first place next year, and we hope we will.

If you cannot be a Christian where you are you cannot be a Christian anywhere. God is no more in my home than in thine.—Rev. G. Campbell Morgan.

Christ in heaven is our hope in glory, and Christ in the heart is our hope of glory.—Dr. A. J. Gordon.

Christ does not supply our deficiency, but is our sufficiency.—Selected.

## Church Roll and Record

Faith, and Rules of Decorum as held by Baptists. \$2.25.  
A Choice Collection of Old and New Hymns for Prayer Meetings, Sunday Schools, etc.

15 cents each.

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Evergreen Hymns

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## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, small emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
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For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Ass't Chief Police.

Feb. 25-12m.

## HALF RATES.

THE ILLINOIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

GRAND LODGE ELKS.  
ST. LOUIS, Mo., June 18, 19 and 20. Good to return by June 29, 1899.  
CHRISTIAN ENDEAVOR.

DETROIT, MICH., July 3, 4 and 5. Good for return by July 20, with an extension to August 15, 1899.

EPWORTH LEAGUE.  
INDIANAPOLIS, IND., July 18 and 19. Good until July 26 for return, with extension to August 20, 1899.

GERMAN BAPTIST BRETHREN.  
ROANOKE, VA., May 17-22. Good for return May 26, 1899.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH.

RICHMOND, VA., May 16-17. Good for return by June 3, 1899.

INTERNATIONAL CONVENTION

Y. M. C. A.

GRAND RAPIDS, MICH., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.

ASHEVILLE, N. C., June 13-16. Good for return until June 30, 1899.

CUMBERLAND PRESBYTERIAN GENERAL ASSEMBLY.

DENVER, COLO., May 14, 15, 16. Good to return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.

LOS ANGELES, CAL., June 25 to July 8, inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good to return until October 31, at special rates.

L. F. MONTGOMERY, T. P. A., Jackson, Miss.

L. B. RODGERS, Agent, Jackson, Miss., till July 20.

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## THE BAPTIST.

PUBLISHED EVERY THURSDAY,  
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J. B. SHERCAY, - - - - EDITOR  
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,  
as second class matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrangements are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free of charge over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances, should be made to THE BAPTIST, Jackson, Miss.

Manuscripts to be printed, must be written on the side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## NOTICE!

Please read the above rules carefully, and conform to them. Remember to send the card with each obituary or marriage notice, if it contains an excess of words.

## Two Propositions.

1. Any one not a subscriber sending us the dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.
2. If anyone indebted to us, will count four cents per week, from the figures in the margin of his paper, till the time he sends us the money, and to this amount add one dollar, we will credit him till January 1, 1900.

## ATTENTION!

Don't fail to read our propositions on this page. By accepting the first, you will receive THE BAPTIST more than 7 months for \$2.00.

The Boston Citizen tells the truth when it says that "the Romish church is only, and her priests are the same everywhere, except in so far as made outwardly decent by Protestant environment."

## EDITORIAL.

## The Bible the Best Guide.

The Bible is the most all pervading book the world ever saw. It is a book for all ages, and for all nations. The principles laid down in the Decalogue are the only sound principles of all law and civilization.

No people are too rude to be profited by these principles if they are clearly annunciated. None are too enlightened and advanced, not to be helped by their canonization. We commend the following from the Governor of New York and the comments of the *Examiner*:

"All of the great truths up to which we try to act are comprehended in the right. I certainly have not found any new principle of importance in public life, and so far as I have been able to get I have become a more and more convinced believer in the doctrine enunciated a few years ago by a then eminent statesman, that, after all, the Decalogue and the Golden Rule are the two guides to conduct upon which we should base our actions in political affairs. If there is one thing which I should like to eradicate from the character of any American it is the dreadful practice of paying a certain mean admiration and homage to the man who, whether in business or politics, achieves success at the cost of sacrificing all those principles for the lack of which, in the eye of any righteous man, no possible achievements of such success can in any way compensate."

We observe that those utterances have been characterized in certain quarters as in line with Christian Socialism. Attempts to discredit truths by likening them to doctrines deemed opprobrious with which they have partial correspondence, is a very old trick of the devil. The truths stated by Governor Roosevelt may or may not be those of Christian Socialism. We presume they are. If so, all the better for Christian Socialism. But, be that as it may, they are most assuredly the truths of Biblical morality—extant ages before Socialism in any form was ever dreamed of—the morality that has approved itself to the race, possessing which individuals and nations become prosperous, and lacking which they perish.

## An Easy Place.

It is a nothworthy fact that too many people are hunting an easy place. As though such positions could be found, and were really desirable.

The place that does not call into requisition all our powers is not the place we need. Faculties unused are soon lost. The fish in the

Mammoth Cave Stream have no eyes, because they could not use them.

The man who occupies an easy place will soon be unfit for any other kind of place.

It is the hard places that develop resources, generate strength, and fit us for usefulness in life. Let us shun no place because it is hard, nor seek any place because it is easy. We sometimes hear people say, "I would not like to be a minister, because they get little pay, and have a hard life."

We would reply that whoever seeks the ministry in search of an easy place and a paying position, is doomed to disappointment, and is himself unworthy of the calling. But on the other hand, the man who enters the ministry from a sense of duty, and a desire to do good at any cost, could not enter a more inviting field for self development, and along with his hardships, a degree of happiness, that the man who simply seeks luxury and ease, is a total stranger to. The same principle applies very largely to other pursuits, as well. A young man once wrote Rev. Henry Ward Beecher as follows:

"Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied: "Don't be an editor, if you would be 'easy' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. O, my honest friend, you are in a very hard world! I know, of but one real 'easy' place in it. That is the grave."

## The Bible Dull.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths. *Horace Bushnell*.

The observation of the brilliant Dr. Bushnell has often been the experience of many others. The Bible is dull only when we are dull. It is a letter from our Heavenly Father to us. If we would be profited by it we should, by meditation and prayer, put our selves in a receptive mood. In this condition

we will find the Bible the most interesting book we ever read. If we are fond of history, here we find it at the fountain head.

If we like the study of law we need go no further than the book of Leviticus.

If we like to read of wars then Judges, Samuel and Kings will furnish us what we want.

Fiction is surpassed in thrilling incidents in Ruth and Esther.

If we are charmed with sublime poetry then we will find it to our heart's content in Deuteronomy by Moses, the Psalms by David, and the Prophet Isaiah.

If we want to find human life in all its phases, in one dramatic study we will find it in Job.

We have often read the entire book of Job at a single sitting and been enraptured with it. The Bible a dull book! No indeed, if we grasp somewhat its wonderful range of instruction.

It is delightful to read the Bible purely for devotion. To feel that the Lord is talking to us as a parent would talk to a child. The fires of divine love in our souls are fed by this blessed book.

But beyond all this, it is a book to be studied. It is a harmonious chain of doctrine, running from Genesis to Revelation. It's golden links are always bright when we find them. No the Bible is not a dull book.

## To the Pastors and Churches in Mississippi.

The Convention in Louisville was one of the best ever held by Southern Baptists. The reports of the Boards were very encouraging. The meeting held in the interest of Foreign Missions reached high water mark. The report showed that the Board was out of debt, though Mississippi fell short of her apportionment. This shortage is accounted for by the many calamities through which we have passed during twelve months, and by the numerous calls for money for other denominational objects. It is almost marvelous that our people have raised so much money when carrying such burdens.

The Convention ordered that the Foreign Mission Board lay out its work on the basis of 25 per cent. in advance of last year. This will mean larger amounts from the churches of the several States composing our Convention. These amounts can be raised if the pastors will, with one accord pull together. Bro. Willingham writes me that to make this advance it will be necessary for Mississippi to raise not less than \$8,000 for For-

eign Missions during the ensuing year. There is no doubt that our State Convention will approve this suggestion. Bro. Willingham is a wise and consecrated leader whom our people delight to follow, and the Secretary of our Convention Board will, as he has done, cooperate in this great work.

The Board of Foreign Missions has already, since the Convention, appointed two new missionaries, and others will be appointed soon. Money is needed now to send these missionaries to their fields. I am not forgetful of the claims of the College and of State Missions, these must not be neglected, but contributions made to Foreign Missions will increase rather than diminish the gifts to those objects. The more one gives to the Lord's cause the more he will desire to give, besides the Lord helps those who help his work.

Let all the pastors and the people lay these matters upon their hearts. We should pray to God mightily for grace to sustain us in doing his work.

The Foreign Mission Board put upon me again the work of Vice-President for Mississippi, and I earnestly ask the prayers and cooperation of my Brethren and Sisters who have so helpfully sympathized and worked with me in the past on this great work. Our hearts beat as one in the hope that our beloved State shall do grander things than ever before for the Master's cause at home and abroad. Beloved Brethren in the Ministry, I thank you for your love, your prayers and your letters of sympathy, above all do I thank God for your devotion to the cause of Missions. Affectionately,

J. K. PACE.  
Hazlehurst, Miss., May 27, '99.

Read Dr. Pace's address to the churches, and have your hearts set on fire for the Foreign Mission work. Those of us who were at the Convention voted for an advance of twenty-five per cent. in this work, and we must now perform the doing of it; \$8,000 is not too much for 100,000 Baptists to raise. If Bro. Pace will write us good mission letters frequently it will help us greatly in raising this money, and we are sure he will do it.

We listened to an interesting discourse Sunday morning at Clinton, by Dr. Wharton, on "The Irreparable Past and the Helpful Future." We preached at night, Text: "This Man Receiveth Sinners." Luke 15:2. We always enjoy being at Clinton.

## NEWS AND NOTES.

The India plague has appeared in Egypt. Its ravages are frightful.

Dr. Sproles, Bro. Pettigrew, Capt. Ratliff and Prof. G. C. Mattison were all pleasant callers at our office since last issue.

A runaway couple in Binghamton, New York, last week, are said to be ninety years old each, and both are wealthy.

A young Russian priest burnt out both his eyes, over a lamp, last week, in a superstitious infatuation that it would appease the wrath of God.

Clinton Baptist church has contributed to State Missions \$100—and to Foreign Missions \$141.50, since the meeting of Central Association, in November, 1898. G. W.

Dr. Z. T. Levell tells a good story of a negro preacher, preaching against the use of tobacco. He said, "You find my text in the last chapter of Revelations. It reads—'De Lord dispises nastness.'"

Dr. R. A. Venable will deliver the literary address at the Belhaven Female College, in this city, on the 13th of June. President Fitzhugh has manifested good judgment.

The public conscience is being stirred on the subject of "Trusts." Gov. Sayers of Texas, will likely ask for a conference of the Governors of all the States on this question.

Brethren J. D. Fulton and J. T. Sargent announces a Minister's Institute for the benefit of Louisville Association to be held at Concord church for three days, beginning on the 11th of July. All who can are invited to attend.

Our good *Religious Herald* continues to keep the "invisible" church theory before its readers by many able writers. But it allows such men as Dr. J. J. Taylor and Dr. J. B. Thomas, to demolish these theories. Tarn on the light brethren, truth is mighty, and will prevail.

We were a long time in getting the use of Rev. J. H. Gambrell's hammer to break that hard nut given us by Brother L. E. Hall. Now all can taste of the richness

of the kernel. Lend us your hammer frequently, Bro. Gambrell.

Rev. J. L. Low dropped in on us a few minutes on his return from Ellisville, where he had been assisting Rev. O. D. Bomen in a glorious meeting. They received eleven for baptism and eight by letter. Brother Low is a splendid evangelist pastor, and has a bright future before him.

We attended the young minister's meeting at Clinton last Sunday evening, and spoke to them on the work of the ministry.

There are twenty-five young preachers in this Society, and not a dull one in the lot. They are certainly a fine body of young men. Many of them are pastors now. It speaks well for the Baptist cause of the State that we have such a fine crop of young preachers.

A terrible cloud burst last Sunday morning, near Waterloo, Ia. caused a passenger train to be derailed. Eight men were killed, and ten badly injured.

On the same day, at a point 25 miles south of Chamberlain, South Dakota, seven were killed, and two seriously injured.

In Nebraska, the same day, they had a terrible cyclone, doing great damage.

The *Mississippi Baptist* reports work among the Choctaw Indians in our State for the last quarter—Isham Johnson, 23 days, 17 sermons, organized two prayer-meetings, travelled 374 miles.

Seborn Jones reported nine days and seven services.

Elder Jackson 18 days. Billy Gibson was appointed by the Executive Board of the General Association to preach two days in each month to the Choctaws up north of Conehatta.

We feel a deep interest in the mission work among these Indians.

Three men—a father and two sons—were lynched near Austin, Texas, on the 25th instant. They were suspected to be harboring a man that the mob wanted.

So it can be seen that mobs do not confine their murderous work to parties charged with the "one crime."

These lawless bands will murder anybody who opposes them if they are not put down by public sentiment and the strong arm of the law.

We hope Brother Rowe's appeal in this week's paper, in behalf of our State work, will meet a hearty

response from all our pastors and churches.

We all rejoiced at the Home and Foreign Boards reporting "out of debt."

It would be too bad for us to report a debt at home. We can easily go to Aberdeen without a debt, if we will try.

A little more earnest effort, and the College deficit will be off our hands. Let us hurry up, and provide at once for all these obligations.

Another great gold mine has been discovered in California, some three hundred miles from Ensenada. Allen G. Frazer comes from there. He brings \$8,000 in gold bullion, and substantiates previous reports of the wonderful wealth of the section. He says the rich grounds thus far opened up will cover an area of twenty square miles. Some of the sand worked is fabulously rich, and he says that he has seen nuggets four and one-half inches long and six inches in circumference. In his judgment, the San Roque placers are among the richest ever discovered. The pay ground ranges from three inches to two feet below the surface, and all the work is done with dry washers.

The *Standard*, of Chicago, has the following to say about the late Whittitt controversy, our new President, and the future activities of the Baptist of the South.

"We shall not detail the various steps, at annual conventions and associations, that continued the discussion. In July, 1898, Dr. Whittitt, on the advice of friends, as he himself stated, resigned his office, to take effect at the end of the following academic year. Since that time there has been some effort to induce the trustees to refuse to accept the resignation; but as announced last week, they did accept it at their Louisville meeting. As his successor they have chosen Dr. John P. Greene, president of William Jewell College, Missouri; and it is expected that he will accept the office. In any event, so far as present indications show, the Whittitt case will not be reopened. Nothing more will be said, at least by the wiser leaders, to recall the more arid features of the long controversy. Neither side, at least by its wiser leaders, will attempt to celebrate any supposed victory. Before long, if we may express an optimistic desire and hope, there will be no sides any longer, for Southern Baptists will be too busy raising increased funds for missions to reenter the arena of pamphlet warfare."



## Temperance.

### The Lord's Prayer.

BY W. H. PATTON.

Every petition in the Lord's Prayer is in contradiction to the drinking system, and in equal contradiction to the Christians spirit, example and endeavor. "Our Father who art in heaven," teaches us that we should love and do good to one another as children, as our Father loves and does good to all of us. "Hallowed be thy name," is a petition which should inspire all who know the holiest name with honor of that system which incites man to blasphemy and vice. "Thy kingdom come, thy will be done in earth as it is in heaven," is an empty supplication if, through our concurrence or connivance, that kingdom is hindered, that will is disobeyed, and earth rendered more like hell than heaven. "Give us this day our daily bread," is a request partially nullified in the asking if we sanction the waste of bread or for that which is not bread, but a deadly bane. "And forgive us our trespasses as we forgive them that trespass against us," is not a prayer compatible with a careless continuance in trespassing for a want of tender concern for the happiness of others. "Lead us not into temptation," is a cry of conscience weakness not capable of being answered if we create or seek temptation which (as in the case of strong drink) is superadded to the temptations inherent in human nature and the constitution of society. "But deliver us from evil," is an entreaty which is dishonored when we fabricate causes of evil, or refuse to aid in their suppression when laid bare. "For thine is the Kingdom, the power and the glory," is a sublime doctrine which is best embodied in the earnest effort to labor with God who refuses not the co-operation of the weakest in the advancement of principles and practices which illustrate the nature of his kingdom, the grace of his power, and the glory of his all glorious attributes in the redemption of the world.

### An Urgent Appeal.

Raymond, Miss., May 22, 1899.

Dear Sisters:  
The Christian women of all denominations in our village have convened to pray daily in our homes, that God would hinder Satan's enterprise to have again the open saloon in our county.

Will you, dear Sisters, join us and get those around you to do likewise? God has declared that "no drunkard shall inherit his kingdom." Can we, his children, sit idly by and know Satan's mills are opened to grind our boys out drunkards, whose souls will be lost, eternally lost. Christian women have in a crusade against rum, by entering saloons, with prayer and song, driven it from their midst. Can we not pray in our homes that these dens of iniquity may not be opened? He is more willing to give than we are to receive, and just as able to help us as he did them, rid our county of this dreaded monster. Let us pray too for the men who are blinded by the God of this world, are willing to barter souls for gain.

Friday, the 2d of June, we will observe as a day of fasting and meet together in a prayer meeting. Let us also, by kind entreaty, get our friends not to sign the petition now in circulation. While our Sisters all over the State are praying for us let us, with the helmet of salvation, the breastplate of faith and hope, watch, pray, work, wait till our Father gives us the victory then to him let us give all the glory.

MRS. I. W. TILLMAN.

### Summer Resorts.

Many delightful summer resorts are situated on and reached via the Southern Railway. Whether one desires the sea-side or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel. Asheville, N. C., Hot Springs, N. C., Roan Mountain, Tenn., and the mountain resorts of East Tennessee and Western North Carolina—"The Land of the Sky." Tate Springs, Tenn., Olive Springs, Tenn., Lookout Mountain, Tenn., Monte Sano, Huntsville, Ala., Lithia Springs, Ga., and various Virginia Springs, also the seashore resorts are reached by the Southern Railway on convenient schedules and very low rates.

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Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder, till Sept 15.

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## Obituaries.

### A Bright Life.

Yes, indeed, it was a bright life, and that is the reason its absence causes so much darkness and gloom for those who are left on earth to mourn the departed loved one. Yet oftentimes it seems to us, when God glances over his earthly garden to select one from the throng, it pleases him to pluck one of his fairest flowers. Just as if some morning we should walk in our flower garden and should behold a beautiful, well developed, well rounded bud, just ready to flower into fragrant beauty, we fain would take it from its place tenderly, and carry it to our own cozy room to blossom there, for fear lest, should it remain, some cruel hand might do it injury; so God has taken away this fair Christian bud to bloom in Paradise.

We cannot, in this brief sketch, give a life-history, nor even a delineation of the character, nature, and good deeds of one so well known and so loved by all who knew him as Charles W. Pate; but shall endeavor to say a few words that will be of interest and benefit to those who read them. On the morning of January 5, 1899, his soul passed from earth. He was but little more than twenty three years of age.

"When just budding into manhood, God was pleased to call him home. Call him to his home in Heaven, Where no sorrows ever come.

But his memory will live, for no one ever having seen that bright, cheerful face, with its frank, noble expression, could well forget it. He was one of the few who seem ever ready to "lend a helping hand" just at the right time. He was the light, the life, the pride, the joy of home, seeming to carry a ray of sunshine with his presence. He was his mother's constant companion, being the oldest child, and had never been away from home longer than one week at a time. Death had never visited this home before, and there is a great vacancy there which never can be filled; but that awful aching void in the heart shall be filled in the "great awakening."

Charlie was a generous friend, a noble brother, a loving, respectful, and obedient son, and an humble, true, pure-hearted, willing, yet timid Christian. He was never too bold or over self-confident in doing the work of his Master, for fear his motives might be mistaken by some; yet he was thoughtful of what so many neglect, and what really have more influence than the mighty deeds of dazzling heroism. He attended to "the little things of life." An old colored man in speaking of him not long since said that when in the morning he would start out to work all gloomy and downcast, if he could just meet Mr. Charlie, and hear him speak out a hearty "Good-morning," accompanied by a bright smile, it would make him feel better all day.

When this young man professed faith in Christ, some six or seven years ago, it seemed the very light of Heaven shone on his face. And he did not "hide his light under a bushel," but let it show forth in pleasant words, kind deeds, and willing hands. So young Christian take heed, do not sit down with a sad face to await the coming of some great opportunity to show forth your love for Christ—it may never come—but rather observe the ever present opportunity to attend to "the little things of life."

And unconverted young men and young women, you see people may die at any age, we know not who'll be next. Do not wait but prepare today, so that when death calls you'll be ready. After the summons of death, 'tis too late to prepare, and you should not like to hear said to you on that "Great Day," "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

"Blessed are the dead who die in Christ." So weep not dear mother, father, brother, sisters and friends, for Charlie is better off than we, he is now beyond all earthly toils, trials, troubles, temptations and cares. And, to use his own oft repeated expression, "There'll come a time, some day," when we shall meet him again. "We'll never say good-bye in Heaven," and "We shall know each other there." "There'll be no sorrow there."

A FRIEND.

### Willie C. Jones.

On the morning of February 18, 1899, God called from his home and loved ones, Willie C. Jones.

He was born September 4, 1874; united with Mt. Zion Baptist church in August 1893, and lived a consistent Christian until his death.

December 15, 1895, he was married to Miss Viola Brewton. He was conscious to the very last and just before he died said to his wife, "I am dying," and seemingly without pain "fell asleep."

He leaves a wife, one brother, and a host of relatives and friends to mourn his loss. We tender our heartfelt sympathy to the bereaved ones, but trust that they may look for strength and comfort from Him who "doeth all things well."

M. J. B.

### C. F. Brewton.

Died, near Independence, on the 26th of February, 1899, C. F. Brewton.

He was born in Franklin county, Alabama, February 11, 1839, came to Mississippi when quite young, and was married to Miss A. P. Orr, January 17, 1857.

He professed faith in Christ in 1872, and was united with Mt. Zion Baptist church, where he lived a devout Christian until the time of his death. He loved his church, and just a few days before his death remarked, "I would like to be with the brethren at the Union the fifth Sunday in April, but I will be at a grander union by that time," and so he was.

He leaves a wife, three sons, and six daughters to mourn his loss, besides many other relatives and friends.

But they have a consolation, Comfort that comes from above, For he died trusting in Jesus, Trusting in his Savior's love.

Friends and loved ones, you can meet him Longingly for you he waits, He will gladly bid you welcome. At the shining pearly gates

And when once again united, You will never part again, And your hearts now sore and bleeding, Nevermore will feel a pain.

A FRIEND.

To be persecuted for Christ's sake lifts the believer up into closer fellowship with Christ than he has ever enjoyed before. No other joy is so deep as that which is found in such suffering with Christ.—Rev. J. R. Miller, D. D.

### Report of a Good Meeting.

The Fifth Sunday meeting of Chickasaw Association met with the Shubuta Baptist church Friday evening, April 28th. Dr. J. A. Hackett preached the introductory sermon from Psalms 87-91; subject: Righteousness and Giving. It was a very helpful and instructive sermon clearly defining righteousness, how obtained and how to be used, a sweet giving off in the righteous life, giving such influences as make the life of others brighter and better, giving our means to the support of the gospel, and to send the good news every where, every where.

April 29th—Sunday morning session spent with devotional exercise by Bro. L. A. Duncan, after which Bro. David was elected chairman, and Prof. J. H. Richardson secretary.

Christian Education was then discussed. Opened by Prof. J. H. Richardson and spoken on by Brethren Duncan, Rogers, Hackett. The necessity of Christian or denominational schools was shown from the fact that they do a work in character building, in the moral and religious training not done by other schools; that the State puts the civil before the religious training and that this is contrary to all Christianity, that in proportion as Christian schools decline (in proportion to population) so does crime and other wickedness increase.

The next subject, The Pastorate, should it be annual or indefinite, led by Brother David, and spoken to by Brethren Duncan, Posy, Richardson, and Hackett. The question had two sides, but the indefinite seemed to be more definite and the safest. If there was fault or seeming failure the church should look to see whether fault is with the church or pastor. When a pastor's usefulness ends he should resign.

Colporteur Work was led by Brother L. A. Duncan, and followed by timely remarks by a number of brethren, who showed much interest in the work. Brother Posy said he found many families without the Bible. A collection of \$7.70 was taken to aid this special work.

SUNDAY.

At 10:20 A. M. Brother Duncan lectured to the Sunday-School. It was both interesting and helpful.

At 11 A. M. Dr. Hackett preached a delightful sermon on The Commission. His Gospel sermon stirred up the good people to give \$25 for Foreign Missions.

At 3:30 P. M. there was a Sunday.

School mass meeting—talks by Brethren Patton, Richardson, Sumner and Rogers.

At 8 P. M. the subject of Home and State Missions was fully explained and ably handled by Dr. Hackett, in his happy, forcible, and "teachable" way.

The meeting was not well attended by pastors and deacons. But it was a very pleasant and helpful meeting to all who were in attendance.

J. H. R.

### Sassafras Christians.

We do not say it in a way of faultfinding, neither as a slur upon any church or on Christianity, but there is no doubt that we have in the world too many Sassafras Christians. It may be that there are those who do not know what kind of a Christian a Sassafras Christian is. We will explain: Every farmer who uses wood well knows that when a lot of sassafras pieces of wood are put together and fire set to them that the wood will blaze, pop and make such a noise that it would seem that the world was on fire. But separate the pieces and in less than five minutes the fire has gone out, the crackling has ceased and the whole thing is as cool as if no blaze had ever existed. Many professed Christians are the same way. When they are together in a protracted effort they are warm, they get hot, they make a noise, and to the looker on one would suppose that there was enough religion on hand to fire the world; but as soon as the members separate, like the sassafras chunk, they cease to burn or blaze. Such people are Sassafras Christians.—Ex.

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does not have Lion Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitute.  
WOOLSON SPICE CO., Toledo, Ohio.

The Baptist Young People's Union of this city enjoyed a delightful social last night in the church parlor. There was a large gathering and the time passed pleasantly with all. These meetings are a helpful feature in a social way to church, work and influences and as such are to be commended and encouraged.—Corinthian.

I may put a poker in the fire twenty times in the course of a day, and leave it there two or three minutes each time, and it never will be thoroughly heated. If you are to get the fire of God's holiness and love and power burning in your heart you must take more time in his fellowship.—Rev. Andrew Murray.



## WOMAN'S WORK.

CONDUCTED BY MRS. M. J. SEARCY,  
JACKSON, MISS.

## Annual Meeting

OF THE WOMAN'S UNION AUXILIARY  
TO SOUTHERN BAPTIST CONVEN-  
TION.

The meeting of the Woman's Union was inspiring and profitable from the beginning to the close. The zeal, the intelligence and the consecration of the members were such as to give and early explanation of the success which has attended their work from the beginning of the organization till the present, and afford an assurance of ever enlarging efficiency in the future. Thus were manifest indications of a growing interest throughout our entire Southern field, and the hand of the Lord in guiding the work is seen and felt.

The Woman's Union is no longer an experiment. It is a necessity and it will succeed because it has a definite work to perform. The purpose is to enlist, combine and direct the latent energies of our Southern Baptist women in all the work which engages the attention of the denomination at large. The Central Committee located at Baltimore, is the general supervision of the work by correspondence with the Secretaries of the various State organizations. Mission Stations are distributed to the different societies in the local churches, and plans of work are devised and methods of their execution suggested. The objects fostered by the Southern Baptist Convention are made the special objects of prayer and material support by the Ladies Societies under the inspiration and leadership of the Central Committee. Home Foreign Missions and the Sunday-School work as conducted by the Boards under the direction and care of the convention, prescribe the lines of the work of the Woman's Union. These furnish the subjects for their consideration in their meetings. One need only to attend one of these meetings to see the importance of the work and the certainty of success which the zeal, wisdom and efficiency of the self-sacrificing women assure.

Could our Baptist Sisters attend only these meetings, I am sure, which only a few compose the societies in our churches there would be great numbers, and in the churches where there are no societies, societies would be organized. The difference which too

often besets many of our women, would be displaced by a commendable zeal which would bring a beautiful success, where now there is comparative failure. Such fine spirits as Miss Armstrong, Miss Heck, Mrs. Burham, Mrs. Stakely, and others whose names are too numerous to mention, can but kindle into a glow of Christly zeal the most inactive and indifferent heart. The addresses of Dr. Frost, Dr. Willingham, and Dr. Tichenor, were among the best of the Union.

The addresses of our loved missionaries quickened the interest of the Union, and enlarged our views as to the great needs which the Southern Baptist women are faithfully endeavoring to supply.

The devotional spirit of the meeting was a marked feature, and recalled the names of the noble women in New Testament times, who were all honored by a mention in the pages of inspired truth.

It was a matter of regret that all of those who were to represent Mississippi did not attend.

The reports of Secretary and Treasurer showed that gratifying results had been accomplished during the year. It is hoped that the meeting of the Union may not only mark the beginning of renewed interest on the part of those who were there, but that its influence may reach all our churches and societies. There is a great work to be done. Let Mississippi Baptist women do their part. They will, of course.

It was a matter of regret that Miss Heck, of North Carolina, declined to serve longer as President but we were compensated for her loss by the election of Mrs. Stakeley, of Washington, D. C.

The organization of the Secretaries of the different States, with a view to a more sympathetic co-operation was regarded as a step toward greater efficiency in their work.

Mrs. Barnham, of Missouri, was elected President of this organization, and Mrs. W. R. Woods, Mississippi, Secretary.

I must be allowed to express my personal pleasure in meeting Mrs. J. B. Searcy, the editor of the Woman's Department of our State paper. I shall not forget her kindness.

Our State Convention will meet in July. It is confidently expected that our women will help the Secretary to make a gratifying report of our work in the State, as they did in the Woman's Union.

Mrs. Wm. R. Woods,  
Sec. Cen. Committee,  
Meridian, Miss.

## Italy.

"Few are they who by faith touch Christ; multitudes are they who throng about Him."

1. Item.—Italy once had pure religion, for Paul preached there; but tradition has been placed above God's word, errors have crept in, and the Bible put out of sight.

2. Hymn.—"Glad tidings, glad tidings."

3. Sentence prayers lifting the country up before God, in its need of saving Truth.

4. Scriptures—"The truth shall make you free."

Bondage.—John 8:34, 2, Peter 2:19, Rom. 6:16. Its wages.—Rom. 9:23, James 1:15. Deliverance.—Rom. 7:24, 25, 8:2, Matt. 11:28-30. Subsequent service.—Col. 3:17, 23, 24; Eph. 6:6-7.

5. A paper.—Difficulties in Mission work in Italy.

6. Is the Pope a prisoner in the Vatican? Free discussion.

7. Music arranged by Committee.

8. Business. Reports from Secretaries and Committees on absentees and new members.

9. Leaflet.—"Rome for Christ," by Mitchell Carroll, Ph. D.

10. Reports from the Convention and Woman's Meeting in Louisville.

11. Urge the observance of Children's Day in the Sunday-schools during June. Send to S. S. Board, Nashville, for programs.

22. Closing hymn and prayer.

With this month we enter upon the study of Italy.

The subject, as will be seen above, are well arranged and we hope their study will be highly profitable.

We are obliged to Mrs. Woods for her notes of the Woman's Meeting at Louisville. Her letters are always read with interest.

## Bible Reasons.

BY MRS. LINNIE RAY.

I have been asked to give some Bible reasons for sending the Gospel to China.

We find in Acts 10:34-35 that when Peter saw the Gentiles coming to Christ he said, "I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him."

So the soul of a Chinaman is worth as much in God's sight as the soul of an American, and the Bible reasons are the same for preaching the Gospel there as in our own home land.

The Chinaman is a condemned

sinner, and stands in need of salvation. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Rom. 5:12. "The wages of sin is death." Rom. 6:23.

The Gospel of Christ is the only hope for China. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

"He that believeth in Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

"He that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24.

"For whosoever shall call upon the name of the Lord shall be saved."

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how can they preach except they be sent?"—Rom. 10:13-15.

And, last but not least, just before Christ's ascension he commanded us to carry the Gospel to China. He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

And he gives us the promise; "Lo, I am with you alway, even unto the end of the world."—Matt. 28:19-20.

And in Isaiah 55:11 he says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## To Our Ladies' Missionary Societies.

It is only a little over a month before our State Convention meets at Aberdeen. It is very necessary that our Woman's Societies over the State address themselves with untiring and self-sacrificing zeal to the work of raising and giving money to help the Master's Cause in our own State.

Our State Secretary should be able to report the State Board out debt. He could do so if our ladies will do their duty in the time which still remains to work. Woman's power for good is recognized everywhere. There is no better field for the exercise of this power than in her church. Our ladies cannot only work in the Societies of which they are members, but they can become the center of an influence which will stimulate those who are not members. The society in a church should be a storm center, from which should emanate forces which will reach every member of the church, and bring all in to earnest and active effort to help on the work of preaching the gospel to the destitute.

The societies can circulate mission literature, and by this means enlarge the knowledge of all as to the needs and possibilities of the work. They can arrange to see that every member of the church has an opportunity to give something to the cause. They can make an active canvass of the whole membership, and gather up the mites all around. They can second the efforts of the pastor to bring his people up to the measure of their duty in contributing to missions. The pastor needs such helpers.

These societies can arrange for prayer-meetings, for missions, for missions at home and abroad.

Once more—these societies set their churches noble examples of sacrifice in the interest of missions. The power of an example is hard to estimate.

A few women, one or two self-sacrificing women in a church, can give the spirit of sacrifice to a whole church. Paul said, "Be ye followers of me even as I also follow Christ." The great Apostle knew the force of example, especially when that example was the reproduction of the living Christ.

As Secretary of the Woman's Central Committee, I sincerely desire a report from all the Societies at the close of this quarter. I trust all will not only report promptly, but that they will report progress in the work. Let the reports show a renewed interest and enlarged contributions.

Let us ask great things of the Lord, and undertake great things for Him. May He guide us all, and bless us in all our efforts.

Mrs. Wm. R. Woods,  
Sec. Cen. Committee,  
Meridian, Miss.

If "Out of Spots", Cross and Peevish, take Dr. M. A. Simmons' Liver Medicine. Cheerfulness will return and life acquires new zest.

## SUNDAY SCHOOLS.

## Lesson For June 20, 1899.

BY W. F. YARBOROUGH.

CHRIST RISEN.—John 20:11-20.

Motto Text.—"Now is Christ risen from the dead."—1. Cor. 15:20.

The awful events of the crucifixion day had passed, but their shadow still lingered in the hearts of the disciples.

Jewish hate and Roman cruelty had done their worst and had well-nigh succeeded in extinguishing faith and hope in the hearts of the Nazarene's followers, but love was still strong.

Late Friday afternoon, his breathless body, having yielded up its spirit, was laid in Joseph's new tomb, where it lay through the Sabbath, until the early morning of the first day of the week.

The Roman guard placed at the tomb by Jewish officials, found no difficulty in guarding the body from the hands of the disappointed and heart-broken disciples, but there was a power before which they were as dead men. The angel of the Lord descended from heaven and rolled back the stone from the door of the sepulcher and sat upon it.

When devout and loving women came, on that memorable first day of the week, to anoint the body of Jesus, according to the custom of the times, they found only the empty tomb, and the angel who said, "He is not here: for he has risen, even as he said."

They, as well as the Apostles, were greatly perplexed, for they had not understood his words about rising again as meaning a literal resurrection. The slowness of Jesus' disciples to believe that he had risen, and their testimony unto death of the fact, after they were convinced by irrefragable proofs, render the modern vision theories absurd.

The simple statement of how "the disciple whom Jesus loved" was convinced, found in the opening verses of the chapter from which our lesson is taken, is illustrative of the evidence necessary to convince. Reports were not enough. They simply regarded them as idle tales. They must have convincing proof.

In the case of John, the stone rolled away and the empty sepulcher, were not in themselves convincing, but when he went in and saw the orderly arrangement of the napkin and the linen cloths, he believed that it was all true. He

was satisfied that the body had not been stolen, but that Jesus was indeed alive.

Jesus seems to have appeared five times to his friends on the day of his resurrection. These were probably in the following order;

1. To Mary Magdalene; 2. To the other women; 3. To Simon Peter; 4. To the two going to Emmaus; 5. To ten Apostles, and to others. Our lesson gives 1 and 5.

## APPEARANCE TO MARY MAGDALENE.

When Mary had reported to the disciples concerning the empty tomb, she returned, hoping to learn something more definite. She lingered about the sepulchre after Peter and John had made their investigation, hoping to get some clue to the whereabouts of her Lord's body. She had no other idea than that his body had been removed. Drawing near to the tomb that had just been explored by the two disciples, she beheld two angels in white sitting in the tomb. They would comfort her, and asked her the reason of her grief. She could think of but one thing. If they could only tell her where to find the body of her Lord, that was enough. While she was speaking, she turned by some impulse to look behind her, when, behold! there stood her Lord, but she did not recognize him. He put to her the same question that the angels had put, with the addition, "Whom seekest thou?" Still she did not recognize him, but supposing him to be Joseph's gardener and a friend, she grasped at the idea that possibly he had removed the body. If he had done so, and would only tell her where it was, she would relieve him of any further care, by taking the body away and caring for it herself.

Again Jesus spoke, this time familiarly calling her name "Mary," when she recognized him. "What the word of common interest could not do, the word of individual sympathy does at once."—Westcott.

She answered, (R. V.) in Hebrew, Rabboni, which John says means Master. This was likely the language most commonly used by our Lord and his disciples in their every day life, according to the writer just quoted. Her address was accompanied by an attempt on her part to cling to him in joyous recognition. His words "Touch me not," as translated, would suggest that she must not come in contact with him, but the Greek verb is in the present tense, and would seem to mean "Do not cling to me." If he had simply

meant do not come in contact with me, he would have used the aorist tense. The reason he gives thus becomes more intelligible, and may be interpreted something like this.—"Do not cling to me, for, though I am risen, I do not sustain the same relation to earth that I once did. I am in process of ascending to the Father, and if you cling to me, thinking that I am come to abide in the flesh again, and think of me only as being bodily present you will be greatly disappointed. Instead of thus clinging to me, go and announce to my disciples that I am in this state of ascending to my Father and your Father, my God and your God." Thus, to Mary, whose devotion was so intense, was given the first view of the risen Lord, and to her also was entrusted the first message of his triumph over death. See Mark 16:9.

She bore her message thus preparing the disciples for

## HIS APPEARANCE TO THEM TOGETHER.

They were within closed doors for fear of the Jews when he mysteriously stood in their midst. Nothing is said of how he got in. He seemed after his resurrection to move about in a supernatural way. They were probably in the upper chamber where the supper had been instituted when His salvation of "Peace be unto you," gladdened their hearts. He showed them his hands and his side so that they could see that it was no apparition. Then he gave them a commission authorizing them to take up their work and then disappeared as suddenly as he came.

## FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State, Gulfport will soon be

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Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

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Write to me or come to see me at Hattiesburg, Miss.

L. E. HALL.

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## HOME READING.

## The Transfiguration

Up to the mount of transfiguration,  
Jesus ascends in humiliation,  
With him he carries his glory to see,  
Chosen disciples, the old trusted three.

While he was praying the place became  
bright;  
His raiment all about as white as the light,  
Being transformed, his face like the sun,  
With glory did shine from God's holy throne.

Two messengers came from heaven above,  
With Jesus they talked of his dying love,  
Though Moses, the three, had their eyes  
open,  
And joyfully saw, God's blessed token.

Three boys on this mountain, now Peter  
would make,  
For Jesus, Moses, and Elijah's sake,  
Not understanding the vision so clear,  
He said to the Lord, " 'Tis good to be  
here."

The Father now speaks, " 'Tis my beloved  
Son,"  
He shall reflect you in all to be done,  
The two now return, back to their glory,  
The three looking up, see "Jesus only."

Tell not of vision, nor what has been said  
Till I in power shall rise from the dead,  
But when I come forth in might from the  
grave,  
Tell all of nations I'm mighty to save.

## TRANSFIGURATION BY PRAYER.

"As Jesus prayed the fashion of  
his countenance was altered."—  
Luke 9:29.

Luke carefully dates the Transfiguration as occurring "about eight days after these sayings," namely, the plain announcement of the approaching crucifixion. The connection between the two things was not merely chronological, as we shall find, if we try to realize what this intervening week must have been both to the disciples and to Jesus. For them it would be a time of stirring, almost bewildering fading of their fairest hopes, and of sad to the hearts that, however ignorantly, loved him. For him, to dare not peer too curiously at what it was, but we know that his flesh shrank from the Cross, though, blessed be God, the shrieking never mounted into the region of his will. Both he and they needed the calm of the mountain solitude to which he led them, and whatever the message of the Transfiguration was for them, it had a message for him too.

But we are not about to dwell on the incident itself, so much as on the thought suggested by the evangelist's note that it came to pass while Jesus prayed. The announcement of the Cross was the remotest passion, but Christ's

prayer was the immediate cause. We may say that if there had been no prayer, there would have been no Transfiguration. Luke's Gospel is the source of our knowledge of most of Christ's prayers, and a study of the circumstances under which he prayed would yield much instruction. But none of the instances of his recorded prayer is more deeply impressive than this, that the forecast of the Cross sent Jesus to pray, and the prayer was answered by the Transfiguration.

It is noteworthy that our Lord's prayers were always offered up in solitude. May it have been that the same irradiation of countenance which the favored three were once permitted to see, was the constant accompaniment of Christ's solitary communion with the Father? It may be. Perhaps his face, too, shone like Moses's, and, if any had been near him at such times, as the three disciples were then, they would have seen "the glory as of the only begotten of the Father" shining through "the veil, that is, his flesh." But be that as it may, this transformation is a pattern for us of what the effect of our prayers may and should be. If we have communion with God through him, as Jesus had, the fashion of our countenance will be altered, too. That is sometimes literally so. One has seen homely faces transfigured by love and faith. There are people in the world, of whom it is true that "beauty born of" something deeper than "murmuring sound" has passed into their face; just as there are, on the other hand, people who bear written on their foreheads that they belong to the devil.

But a better transformation will follow true prayer. If we are really in touch with God, we cannot but be made fair, noble, refined, pure, and have something of celestial light rayed out from us. Christ entrusted almost all the task of assimilating men's character to his own, to the transforming power of communion with God through him. "We all with unveiled face, reflecting as a mirror the glory of the Lord, are changed into the same image." If we gaze on him we shall grow like him. We can tell by the flush that lights up a face whether the man has turned it full to the sunshine or no. "As he prayed, the fashion of his countenance was altered," and so will that of every man be who truly and habitually holds converse with God.

The Transfiguration was a prophecy of what will be for all who love Jesus and are growing like him here.

"Soul is form and doth the body make," and when the spirit is made perfect, and is reunited again to the body prepared for it, it will mould all the members into immortal loveliness and perfection. "We shall all be changed," and dwell no longer in the "earthly house of this tabernacle," but in a stately house, eternal in the heavens, fit for all the new capacities of the indwelling spirit, whether these be capacities of knowing God face to face, or of serving him day and night in his Temple. The Lord, whom we have tried to serve and abide with here, will "change the body of our humiliation, that it may be fashioned according to the likeness of the body of his glory."—Dr. Maclaran.

## Women Wage-Earners.

Four million women in the United States earn their own bread. They have invaded all occupations, and one-third of all persons engaged in professional service are women.

Female teachers and professors number one quarter of a million, exclusive of teachers of music, who are 34,519 strong, and 10,000 artists and teachers of art.

There are 1,143 women clergy men.

Journalists number 888, with 2,725 authors and literary persons.

Of chemists, assayers and metallurgists there are two score lacking one.

Lawyers who are not men are 208.

Female detectives are 269 in number.

Nineteen women brave the dangers of wilds and forests as trappers and guides.

Only two women have been discovered who are veterinary surgeons.

In Texas a woman has the contract for carrying the mail from Kille to Seirnal Hall.

Georgia has a woman mail carrier; she travels a forty mile route tri-weekly. This young woman also manages a farm.

The Chamber of Commerce, Cincinnati, has a restaurant run by three Scots women, and they clear about \$15,000 yearly, although their annual rental is \$5,000.

In New Orleans one of the finest orchestras is composed entirely of women.

In Astoria, L. I., many of the largest hot-houses are managed by women.

In New York a blacksmith's shop is managed by three young women.

All the salted almonds sold by

one of New York's largest groceries are prepared by a woman, who has a profitable business.

A fact foundry—or an agency for supplying facts upon any subject at a short notice—is the industry of two Chicago women.

Packing trunks is a St. Louis woman's industry.

A conservatory and rose garden in Elmira, N. Y., is owned and managed by a woman.

At the Young Women's Christian Association, Philadelphia, two young women are in charge of the elevators.

Women writ-servers are employed with success.

Buffalo has a woman contractor who is also a quarry owner. She is the only female member of the Building Exchange.

A Jersey City woman makes her living by painting signs.

A Louisiana woman supports herself by raising mint.

The woman manager of a California insurance company is credited with the largest salary paid to any woman—\$10,000 a year.

A French Canadian girl is making her bread by cobbling shoes at Lewiston, Me.

A successful ranch owner in Kansas is a woman. There is a saying to the effect that in Kansas there is no interest, no profession, no trade and no deal without a woman in it.

In Boston are two large advertising agencies, the members of both firms being women and all their employees women.

In a New England factory women are employed as piano makers.

Women are employed by several Western railroads to tend switchers.

Upholstering is a trade women are learning.

Consulting fashion expert is a St. Louis woman's occupation.

One of the largest flower importing establishments in New York is managed by a woman.

An entire block of houses in New York was prepared by a young woman who takes the contract for such orders from builders.

About 800 girls are employed in the harness trade in New York.—The Sun.

## A Worthy Worker.

During the session of the Fifth Sunday meeting held with our church we had with us to represent the Orphanage at Jackson, Mrs. L. S. Foster.

In the afternoon of Sunday she talked to the women and children about the orphans and their home. How the children did listen as this Christly woman told the many

touching incidents connected with the founding and carrying out of the Orphanage.

Sister Foster is very much opposed to being called a platform speaker. She only talks in a quiet unobtrusive manner and never fails to awaken deeper interest in the work of caring for orphan children.

I trust this Godly woman may be kindly received by our pastors and given an opportunity to present the claim of the Home wherever she may go.

No danger will result from her "talk," to pastor, church or association.

God bless Brother and Sister Foster in caring for the little ones.

A. J. M.  
Yazoo City, May 22d, 1899.

## Notice, School Trustees.

If you desire the services of an active young teacher for high school work, and the services of his sister, who, in addition to being a successful teacher, is an excellent musician, you might do well to address me.

These people are pronounced successes, brightened, and of true culture and refinement. They now hold good positions, but desire work together for the future. They do not fear hard work, but will not consider "dead" or split up locations. They will give the best references as to necessary qualifications.

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C. R. Donald, Pachuta, Miss., writes: I recommend Dr. M. A. Simmons Liver Medicine to all sufferers from Bad Breath, Tired Feelings, Night Sweats, Back Ache, and all Malarial Disorders. My wife and I used Zeilen's, with no such good results.

## Southern Students' Conference

AND YOUNG WOMEN'S CONVENTION,  
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For above occasion Queen and Crescent route offers for sale on June 13th, 14th, 15th and 16th round trip tickets to Asheville at rate of one first-class limited fare for the round trip. Final limit to return June 30th, 1899.

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Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

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REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

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For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,  
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## MOZLEY'S LEMON ELIXIR

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; took seven bottles and am now a well man.

## HARRY ADAMS.

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## MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. Mas. E. A. BEVILLE, Woodstock, Ala.

## MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

We will pay a salary of \$15 per week and expenses for a man with rig to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

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### A Trip To Vicksburg.

On Saturday evening last we ran over to Vicksburg, to preach on Sunday for Dr. H. F. Sproles, who was conducting a series of meetings with Pastor Rockett.

We did good service on the Lord's Day, and Monday morning Deacon Anderson said, "I am at your service today for THE BAPTIST." Dr. Sproles' plan being at our service, we entered it, and had a successful day in canvassing for THE BAPTIST. Of course, we got subscribers. We could not fail with the help of one so bright and hopeful as George Anderson.

We were entertained in the home of Brother Sproles. We also called on Pastor Pugh, of Calvary church, with whom we visited several members of his church.

The members of both these churches seem hopeful and are warm supporters of THE BAPTIST.

We will long remember our pleasant visit to Vicksburg. B

### Summer Rates.

New Orleans and Northeastern Railroad Company, Alabama and Vicksburg Railway and Vicksburg, Shreveport, and Pacific Railroad Company.

PASSENGER DEPARTMENT.  
New Orleans, May 29, '99.

To All Newspapers:

Commencing June 1st, and continuing until September 30th, 1899 the Queen and Crescent Route will place in effect from all coupon Stations, regular summer excursion tickets for all of the principal Summer Resorts in East Tennessee, North Carolina, Virginia and Northern Resorts, good until October 31st. The Queen and Crescent offers to the public excellent service. Train leaving New Orleans daily 7:30 P. M., arrives Cincinnati next evening 7:30, thus giving twenty-four hour schedule, carrying Pullman Buffet Sleeper.

There is also through Pullman Sleeping Car on this train to New York, running by way of Chattanooga, Bristol, Lynchburg, Washington and Pa. R. R. thus penetrating the very heart of the summer resorts. Train leaving Shreveport daily at 10 A. M. Carries through Pullman Sleeper to Chattanooga, where change can be made into the Cincinnati or New York Sleepers without getting off train.

For detailed information as to rates, routes, etc., apply to any Ticket Agent, or T. M. Hunt, T. P. A. Dallas, Texas, R. J. Anderson, A. G. P. A., or George H. Smith, G. P. A. New Orleans.

### College Tidings

BY PRESIDENT W. T. LOWREY.

West Point is one of the most beautiful and one of the most progressive towns in Mississippi. Rev. E. B. Miller, once of Grenada, recently of Arkadelphia, Ark., is the Bishop of the Baptist church. Great is our good fortune in having him and his delightful family on Mississippi soil again, and happy is the city that has the benefit of his consecrated energy and godly good humor. I knew him and loved him in his school days, and, as my friend Dr. Carter, of Ripley, once said, "When a man is alright as a school boy you can bank on him afterwards." He is a friend to the college. Individuals in his church had already subscribed \$115.00 by mail, and yesterday we raised \$52.50 more, making \$167.50 from that church. So, West Point stands next to Blue Mountain in her donations to the college this year.

I have stopped over to preach tonight at Shuqualak, and am being delightfully cared for by my old-time friend, Rev. J. W. Studivant, for whom I "said the ceremony" away over in Panola county, when he stood at Hymen's altar with her who there became his lawful and wedded wife. Their little son Lowrey is a "clinker." I feel sure that his mother's good training will make such a man of him as I will be proud to claim for my namesake.

I am not getting much money for the college, now, but I am getting the promise of lots of students. The other professors are sticking to their desks and doing lots of good teaching, while I "hustle."

Last Friday I had a delightful visit to Harpersville Institute, where I delivered the commencement address to a fine audience of people. Professors Huddleston and Woody seem to have made a fine success of the school. They now take the work at Carthage while O. B. Dorris, of Winona, one of the solidest members of our Senior class, will succeed them at Harpersville. God bless our good high schools.

We have many of them, and they are doing a work for the country whose value cannot be computed, and they greatly help colleges.

I am working myself nearly to death, but I am meeting with encouragement everywhere.

If some of you Baptists don't mind, you are going to let us succeed without your help, though, and then you'll be ashamed, if you are as good as you ought to be.

## VALUABLE CITY PROPERTY FOR SALE

I have Seventy Thousand Acres of Land for sale, not to speculators, but to Industrious Farmers who want Homes in a Healthy Country, where

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